5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alêne

161 the population may have been between 3,000 and 4,000. Smallpox
164 twice attacked the tribe—first, it is said, about 1831 or 1832; and again about 1850. Toll was taken of every camp, and some camps were almost completely wiped out. The report of the United States I dian Department for 1905 gives the number of Coeur d'Alêne as 494, all on the Coeur d'Alêne Reservation. There were also 91 Upper and Middle Spokan with them on the reserve.

166 MIGRATIONS.—There is no record of any migrations. According to tradition, the tribe has always been in its recent habitat.

177 INTERCOURSE AND INTERMARRIAGE.—Intercourse was chiefly with the Spokan, and to a less extent with the Pend d'Oreilles and Nez Percé. The Coeur d'Alêne claim that long ago they seldom intermarried with other tribes, and what little intermarriage occurred was with Spokan, Pend d'Oreilles, and Nez Percé. They say the first intermarriage with Kalispel was not before 1840. After the tribe began to make annual journeys to the Flathead country for buffalo hunting intermarriage became more frequent with Pend d'Oreilles, and some took place also with Flathead and Kalispel. In later times there were a few intermarriages with Colville, Sanpoil, and Palous, but none at any time with Columbia, Wallawalla, Cayuse, Shoshoni (excepting slave marriages), Kutenai, and other tribes. The introduction of the horse facilitated intermarriage with Salish tribes to the west, north, and east. Since the tribe has been on their reservation intercourse has been almost entirely with the Spokan. Intermarriage with whites was never very common, and none occurred
[144] with Negroes and Chinese. There are probably fewer mixed-bloods among the Coeur d'Alêne than among the surrounding tribes. Long ago there were a few slave women in the tribe, chiefly Shoshoni from the south; but it is not likely that much foreign blood has been introduced from this source.

141 MENTAL AND PHYSICAL TRAITS.—The Coeur d'Alêne differ some-
157 what in appearance from the surrounding tribes. They are of fair
577 stature, the men probably averaging about 169 centimeters, few being very tall or very short. They appear to be more heavily built than the Spokan and Okanagon, and to have rather large heads and heavy faces. In disposition they seem to be more serious and reserved than some of the neighboring tribes. They pay much attention to religious practices, and have been considered since early times as a tribe possessing a rather high standard of morals.

II. MANUFACTURES

324 WORK IN STONE.—Stone of many kinds, intended for tools, was cut
412 with quartz crystals. Arrow smoothers, generally made of sandstone or other coarse-grained stone, were also cut with crystals. Sandstone was used for grinding and sharpening bone, antler, and

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

[416] Further-
177
221
more, many of their utensils were unsuitable for the new style of life. Objects made of wood, bark, and basketry were either too bulky, cumbersome, or fragile; therefore they were largely dispensed with. Bags of skin, leather, and rawhide took the place of basketry and woven bags because they were better suited for travel by horse. Instead of the former small hunting parties, consisting of people of one band or part of a band, hunting now became largely a tribal business, and demanded a different organization. The easier method of making a living offered by buffalo hunting, as well as the pleasure and excitement of traveling and mingling with strangers, which it afforded, were great inducements. Once horses were plentiful, intercourse became easy and general between all members of the tribe, and buffalo hunting as a tribal affair could be engaged in. The old system of chiefs of bands and divisions became obsolete, and only tribal chiefs continued to be recognized. There were really no more bands or divisions. The change from a tribe consisting of many semisedentary bands with as many headquarters to a single, almost entirely nomadic community, with a single center, was in time almost completed. The old communal dance houses were abandoned and dancing was conducted entirely in the camp circles. An impetus was given to trading. While formerly trade was chiefly with the western tribes, now much trading was also done with those to the east. Commodities were exchanged more rapidly, and came from greater distances.

[621]

177
241
621
Again, in later years the Coeur d'Alêne, like other tribes, had to adapt themselves to another great change, brought about by the failure of buffalo hunting and the settlement of the country by the whites. This forced the tribe to become farmers and stock raisers.

622 CHIEFS.—Chieftaincy was of exactly the same kind as that of the Thompson,[20] and not necessarily hereditary. Chiefs were elected, and everyone was eligible, whether a chief's son or not. Each band and village community, and also each large camp, had a chief. In places where the people of several bands congregated for root digging one of the band chiefs present was elected chief of all for the time being. If all were about equal in popularity, then the chief who had the largest following in camp was elected, or the senior chief was chosen. If no chief was present, some good man was elected as camp chief, and he continued to act until the camp broke up. Chiefs of bands were often called "small chiefs." On their election, if wealthy enough, they gave a feast and some presents to the people of the band, who thereafter were called their "children." Sons of former chiefs were often elected, but with equal frequency they were not. If too young when the chief died, or if deficient in chief-like qualities of goodness, liberality, wisdom, and honesty, they were

157
622

[20] a, p. 289.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

never chosen. As a rule, the best man in the band was appointed. People were ashamed if they had a chief much inferior to others, or if their chief was wicked or foolish. If a chief turned out to be bad or foolish, he was deposed, and another one elected. But very few chiefs were deposed, as care was generally taken to choose a good man; and most men, when they became chiefs, were careful of their conduct, and tried to live up to their position. From time to time most chiefs gave small feasts, and sometimes presents, to the members of their band. It seems that each division had a head chief. It is not quite clear whether he was a specially elected man or simply one of the band chiefs. It would seem, however, that the latter was the case. It would also seem that he generally belonged to a band which was considered the head band of the division, either because of numbers or because it was considered the original or parent band which occupied the traditional original headquarters, and from which the other bands of the division had sprung.[283] Of the three, or possibly four, chiefs of divisions, it seems that one was head chief of the tribe. As formerly the Coeur d'Alêne City chief was generally, if not always, head chief of the tribe, this may indicate that this district is the original center of the tribe. When they began to give up the old style of life for that of buffalo hunting, and to live as a single community, the system of "small chiefs" or band chiefs passed away and chiefs of divisions only were recognized. At one time there were three of these, but possibly at one period there were four. Later, with reduction in numbers caused by epidemics, and the beginning of reservation life it seems that the number of chiefs was reduced to two—a head chief and a subchief. When the head chief died the subchief became head chief and another man was elected from the tribe to fill his place. It is said that about 1820 there were three recognized chiefs of the tribe, the head chief *Stêla''am*, with headquarters at Coeur d'Alêne City; *Xwistceni''tsa* ("walking robe"), with headquarters at Mission; *Cîlcîltcô'sqet* ("revolving sky or cloud"), chief of St. Joe division, who died about 1848. When *Stêla''am* died, André *Sêltis* (Saltis) became head chief. He was no direct descendant of *Stêla''am*, but was elected on account of his wealth and intelligence.[284] He was chief of the tribe in 1858 during the Spokan war with the whites, in which he took part, and in 1877 during the Nez Percé war. He died in 1902. At this time Pete *Wa'iyt'lcu'* (called "Wild Shoe" by the whites—a corruption of his

[283] Information of this kind sometimes leads to a knowledge of the original site of the people as a tribe, and shows the manner in which they spread into the surrounding country, gradually enlarging their boundaries by offshoots. There are strong traces of this to be found among the Lillooet, Thompson, Shuswap, and Okanagon.

[284] Information furnished by Gladys A. Reichard.

157 562 622 [551] Indian name) was second chief, and he became head chief. He died in 1907. Pete *Tci'yarpa'* (full name *Tci'yarpa'sqɛt*, "rolling on the clouds") was elected second chief when *Wa'iyt'lcu'* became head chief; and he became head chief on the latter's death, and is head chief now. Some other former head chiefs of the tribe were Pete or Pierre *T'ent'enemi'lstcen* (?) (the name seems to have some connection with "horns" or "head"), who was son of a former band chief of the St. Joe division; *Anaetɛmɛlpo'* (?) (full name *Tɛmplpo'sɛmɛn*, "no heart"), who a long time ago was a chief of the Coeur d'Alêne River division; *Sqonɛod'lqo* or *χwɛlispo'sɛmɛn* ("deep thinker," literally "many hearts"), another chief of olden times. The last name is probably a Spokan form. There were no female chiefs, and women had no direct voice in the election of chiefs. However, the influence of some women was powerful in moulding public opinion. A woman who had chief-like qualities, who was good, intelligent, sagacious, and liberal, was called *sq'o'mā'lt*. Such women were highly respected, and their opinions treated with consideration. Some of them occasionally made speeches before the people and chiefs.

623 Councils.—Each band chief had a large stone pipe which was the "band" pipe, and the chiefs of divisions had "chief's pipes." The head chief of the tribe had the "tribal" pipe. All important matters concerning the welfare of the band were arranged at councils or meetings of the elders and heads of families, presided over by the chief. In smoking ceremonials and in making agreements, bargains or treaties, if the band pipe was smoked, it was only binding on the band to whom the pipe belonged. When the tribal pipe was smoked, the contract made was binding on the whole tribe, and therefore this pipe was smoked in ratifying agreements and making important treaties with strangers and enemies. All chiefs used criers, who were 203 624 generally elderly men and good speakers. When the chief wanted to assemble the people or talk with them on any matter he sent out the crier to inform the people that a general meeting would be held on the morrow. The crier went out in the middle of the camp circle and gave the information in a loud voice, so that all might hear. If some of the lodges were too far away or were scattered, he went on foot or 621 on horseback, stopping in front of each lodge door, and gave the notice. 623 Councils, meetings, and all public functions were held in the communal 344 long house or dance house, maintained at all large villages of bands, at all times when the majority of the people were at home. During fine weather or when in camp, meetings were held in the open air or under a temporary shelter erected for the purpose. Sometimes they were held in the chief's house or in the largest tent. After the old band and village system was broken up often a large skin tent was erected especially as a meeting and dance lodge; or a circular lodge of poles, open on the sides and roofed with brush, bark, or mats, was